# The Inquirer

*THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842*

*REGISTERED AS A NEWSPAPER* *No. 6128* *Saturday, December 19, 1959* *Price 3½d.*


# THE REPORT

THE politicians, and a good many other people were troubled after the last election. The question was asked, are we as bad as this ? The " we " to include the electorate as well as the elected. The voting appeals were grimly materialistic, very nearly on the football pool level of excitement and reward. Everybody knew that the public view was not quite as bad as that, but it was bad enough, and a good many people had to ask, where do we go from here ?

An answer has been given. Two months after the election idealism has spoken. A remarkable charter for education has been presented to the government. If anyone wishes to know in what way during the next decade idealism can move through the body politic he can go to this report. It has been prepared by the " Central Advisory Council for Education—England ", and it is concerned with the education of boys and girls between the ages of 15 and 18. It recommends the raising of the school-leaving age to 16, and making provision after that for the educational care of adolescents.

### Spiritual Perplexity

These are recommendations. They have been made before in one way or another by educationalists, and in one way or another ignored. But in the present report they are made within a social survey that is striking and moving. Almost a passion of care is expressed towards the teenager. So much that is good is being allowed to run to waste ; so much that is potentially tragic is allowed to move towards tragedy without a finger being raised to stop it. And the finger could be raised. During the past fourteen years the standard of living has increased by a third. It is absurd to suppose that new standards of education cannot be afforded, even if it were ever right to suppose it. In any case the teenager today is being born into a new world, one that will be new every five years or so. It is hard for the adult to understand the perplexity of that, and the spiritual resilience necessary to cope with it.

The basic assumption of the report is that every adolescent is entitled to receive the wisdom of the ages to help him and her to make decisions of living, and that this wisdom should be used by men and women who understand its need and gravity. Tucked away here and there in the report are almost passing references to some of the helplessness of teenagers in this country.

For the first time in history boys and girls grow up without any knowledge of death. It does not occur in the family. It is expected only for the elderly. In the past death was a common experience at all ages within the family. It was not something, as it were, outside life. Now for most adolescents it is. The profound psychological implications of this have certainly not been felt by the adult world. It is one of the barriers between it and the teenager, and the teenager probably does not know what is afflicting him in the hidden uncertainty it creates.

### The New Status

The adolescent because of the limitation of families is given a personal importance he never received in the past. His status, often with harsh effects, is altered. Being important he revolts. But the revolt rarely is creative or an expression of exceptional character. He merely exchanges one authority, that of the parent and the family, for another. He becomes a victim of the authority of the " mass-media ". This often is sheer fantasy. No love or life was ever like that of the pop record or the cheap entertainment. Sooner or later the teenager has to discover this. If the discovery is left too late he will meet a situation that can make havoc of his or her life. Indeed the discovery in its brutal form can come too soon. One girl in every fifty in this country conceives a child before she is seventeen.

### Silent on Religion

But religion ? On this subject the report is virtually silent. It hardly mentions the word. This is understandable but desolating, and it may well be asked whether this silence, so typical of the adult generation towards the young, is not committing some kind of spiritual treason.

The position the report adopts is virtually the following :

" It is not only about right and wrong that boys and girls need explicit and frank discussion in which all points of view can be expressed. Adolescence is a period of uncertainty, unwelcome uncertainty, about life as a whole and about man's place in the universe, about what is real, what is true, what is the purpose of it all, and what matters. The adolescent is just as conscious of the different metaphysical assumptions that are made in certain circles as he is of different ethical assumptions. He knows, though he could not explain it, that philosophy, religion and behaviour are related to one another. The adolescent needs help to see where he stands, but it must be given with discretion and restraint. He does not want to be 'told', but he wants a guide, and a guide who will be honest in not overstating a case. There is no period in life when people more need what the Education Act means when it refers, perhaps rather un-

happily, to 'religious instruction', and no period when it is more difficult to give."

And there's the rub. It must be assumed that out of the real silence of the adults the children are "told" in the unpleasant meaning of that word. The teenager is given a hard spiritual time for he is made the scapegoat for a confusion that few of the adults who influence and teach him will really face, or think worth while facing.

### Educating The Adult

Perhaps the teenager's real spiritual tragedy can be illustrated from this report. It is probably true that the brilliant and representative group of people who have written it, and who care so movingly and desperately for his welfare, do not believe on the majority level what the teenager is "told" in religion. Someday he will find out, perhaps he has found out already, and no wonder he writes off his desolation in such cries as "Look Back In Anger".

The child's problem, as is so often the case, is the problem of the adult. The child so often is the helpless scapegoat. The real problem of education is the education of the adult, and where does that begin and end? That too is a problem in the new world.

Meanwhile it is useful to come down to what had better be called mud-bottom. It is believed by people who can judge that never in this country has the popular press been quite so low as it is now, and never has entertainment on the mass scale been so cheating and vulgar. The adult world ceaselessly bombards the teenager with that. The report of the Council could almost be read as a kind of hidden hope that the teenager will come to the rescue.

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# INTEGRITY

**By Verona Conway**

THERE has been much to interest *Inquirer* readers in the series of contributions following on, recently, from the discussion of Wittgenstein's work. Many points have been made, over a wide range of ideas; there has also been some confusion arising from the use of the same word in different ways, as Mr. McLachlan discussed in his article, "The nature of the game". But beyond this, there does seem to be a lack of sympathetic understanding between the upholders of two main lines of thought: on the one hand the conviction that religious faith is something that stands in its own right, independently of theology or philosophy in the academic sense; on the other, the feeling that if intellectual activity is left on one side, religious faith will have no proper foundation, and may become spineless and sentimental. There is however an outlook which might allow some reconciliation between these feelings.

First of all, must it not be a matter of universal assent that man's mind cannot fully comprehend the totality of things, the nature of God—call it what you will—nor make statements about it which are capable of logical proof. This means that all we can do is to make assertions which describe our own view about religious questions. When we do this, we are trying to convey, in metaphor, an insight that is not expressible in terms which logic or linguistic analysis can defend. Such assertions therefore partake of the nature of poetry, however prosaic the form in which they are made. If an assertion provokes widespread assent from those who hear it, this is probably because it is one more new expression of what we feel in some vague way, to be eternally true. We can feel this without any firm definition of the word "true".

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Phraseology like this is likely to arouse the sort of anxiety expressed by Dr. Garrard when he wrote "An attitude of commitment to a faith completely divorced from intellectual examination sounds to me perilously like fanaticism". Does not the answer to this anxiety lie, not in intellectual examination but in a test of a different sort? The test of a man's religious faith lies in his integrity. The fanatic is not easily able to persuade us that he is absolutely honest both with himself and with us; yet in the rare cases when he can, we have to accept him as something of a saint.

It is impossible to define what one means by integrity because this is one of the words that lies in the field of religious values where strict definition is impossible. Yet when one speaks of recognising that someone has integrity, almost every thinking person will have a fair idea of what one means. And if a person professes to have religious faith, it is by his personal integrity that we judge whether the faith is genuine, not by the intellectual framework with which his faith is equipped, if indeed it has any such framework.

For those with a capacity for critical intellectual reasoning, the application of this capacity may be, for them, an important means by which their personal integrity is developed and brought into action. Indeed we all have to think as clearly as we can, because rational thought can clear away superstitions; it can sweep the ground for a faith which has to go beyond rationality. This however, though desirable, is not essential. What is essential for all Unitarians, for all religious people, is to put their religion to the test of complete honesty with themselves.

Here and there, in what has appeared in *The Inquirer* on this topic, one can sense the implication that a special job is reserved for the intellectuals of the movement to carry out an intellectual test of the beliefs of all the rest of us who have no time or training for this kind of scrutiny. Surely Unitarians must reject such an implication, though to do so is not at all the same as to say that intellectual scrutiny is a waste of time. Though it is not, I believe, in itself directly creative for the man who reads or hears it, it may help him in his own efforts after honesty. But it can be, and often is, creative for the man himself who carries it out, because the disciplined striving after clarity and accuracy can open the door to fresh religious insight, to revelation, if you will. Not always; but when it does happen we get a significant religious writing, from the phrase in the weekly article which touches our thinking with a live finger, to the supreme religious testimonies which will shine before the world for all time.

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The more intense the convictions people hold, the deeper their vision, the more they will desire to bring it into practical realisation. Whatever we mean by God, there can only be one God, and every genuine vision must be an awareness of the same ultimate object. But because of our individual differences each individual vision has its own colour that "stains the white radiance of eternity"; and each personality has its own method of practical realisation. For the majority of us, the method will be that of seeking in all sincerity to live out a life of love and courage; some will feel in addition the need to speak or write of their vision, however haltingly; and others, with intellectual gifts, will seek to satisfy their longing for orderliness and coherence by writing works of theology. But whether the members of a religious movement are interested in theology or not, the only thing that will keep the movement live and growing is the quality of the people in it.

Here then is an individual conviction, echoing the ideas of deeply thinking men such as Bertrand Russell, A. S. Eddington, and Martin Buber, and put forward with more humility than its emphatic wording may suggest: that anything said or written about religion will immediately "crumble at the first attack of the academic philosopher"; that this is not a matter of any importance; that the pure in heart see God without any need for their ideas to conform to any doctrine however intellectually sound; that sometimes it is given to them to describe their vision in a poetry that will have life and meaning; and that always it is our recognition of their quality, their purity of heart, their integrity, that leads us on to seek what they have found.

# SAINTS OR MAGICIANS?

By Anna Wishfield

WHERE ends the divine and begins the magic in these things which seem to us to come from the unseen powers ?

Where can Faith be said to die and superstition take over ?

When an unexplainable thing takes place it is classified very largely according to the way it is valued at the time ; if recorded, it will be carried into tradition varyingly as to *how* it is told and by whom. The Church, for instance is severe to the extreme before confirming an alleged miracle or canonising a saint ; following many examples of fakes, heresy and traditional belief in the unseen are met elsewhere with ever increasing cynicism.

In the case of Saint Francis of Assisi, for instance, if today an educated youth of wealthy parents suddenly took to dressing like a peasant and insisted in wandering off bare footed in the woods " in search of Truth " he'd surely be sent to a psychiatrist, especially *if*, as in the case of Saint Francis, the " patient " had not only led a most dissipated early youth, but had also just recovered from brain fever. How lucky we may, therefore, consider ourselves, that in the 1220's the times allowed people to wander at will, for the world would be a poorer place without those ever-green pages of " The little flowers of Saint Francis " and the inimitable " Laudus Deo " to teach us that sublimity is essentially close to simplicity.

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On the other hand, in the 1930's in the Argentine a friend of mine had a favourite horse that contracted ringworm in a severely gashed wound under its left ear following a bad fall on barbed wire fencing. The animal seemed condemned, the vet having given him up as incurable, whereupon an old peon on the ranch told my friend who was then in his early teens, of a "witch" who lived some five miles across country in the matto. Knowing his parents to be observant Catholics, and that also apart from their religion they would hardly approve of the expedition on grounds of the obvious dangers to their son, the lad and his sick mount, guided by the old peon, stole out of the enclosure and rode in the full moonlight to where the " witch " lived.

On seeing the horse's gruesome wound, the old woman, took one of a selection of short twigs, held this over the flame of her fire for a minute, and then without touching the horse in any place whatsoever, waved the stick above the affected part pronouncing some doggerel as she did so. The horse started slightly (possibly owing to the waving wand), shook his head gently and let out a long neigh. To the astonishment of my friend the worms instantly fell away on to the ground leaving a completely clean wound.

The old woman refused any recompense but made the boy promise neither to medicate nor touch the open place until this were quite healed and closed. To the astonishment of everyone on the ranch, including the vet, within a week the horse was as good as new again. My friend never told the truth of the story for years, only when, much later, he went to show an ailing prize dog to the " witch " and found that she had died some time before, did he care to reveal the story in case she might have suffered through his indiscretion. Of course none of the " educated " people on the ranch believed the tale—the peons kept their peace !

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Saint Francis domesticated the " savage " wolf of Gubbio, the unnamed old woman in the Argentine matto cured an " incurable " wound, if this was not helped by Divine intervention how was it done ? In the biblical days, we read that there were many such inexplicable cures to lepers, " unclean " women, the blind and the maimed. Why should such cures not take place occasionally today ? It's interesting to note that nearly always such things are executed by *extremely simple* people, those in other words spiritually unhampered ; or else by very highly spiritually developed ones, these, shall we say, who like Royalty are simple because they have separated the mind to pureness.

Such wonders as Lourdes for instance are a thing apart from those delineated up to present in this article, there we have man interceding an unseen force—that of the Madonna directly or through Saint Bernadette. Excellent books have been written on the subject and the miracles, despite the strictest religious and medical check-ups have had to be admitted by Christian and agnostic alike.

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My father, who was in Nigeria in the late 1800s and early 1900s, told me tales of Ju-Ju and other forms of magical ceremonies that revealed some, indeed extraordinary, show of the force of the unseen, both good and bad. Transformations of the sick to health, even apparently dead bodies to life took place under his eyes, to say nothing of men becoming " possessed " by the spirit of another. There is little doubt that such things still are practised in the jungle and even in the cities—despite the new buildings and University educated negroes !

One of the most unaccountable phenomena of our times is the case of the blood of Saint Genaro, patron saint of Naples, he was martyrised by the Moors during one of the many religious revolutions of those times. The blood was saved in a phial, as was the habit in those days with that of those who gave theirs for their faith. Possibly a variation carried down from the epoc when the Romans collected the tears of their Emperor Nero and held them as precious relics. Of course in Naples on the saint's name day there is a great holiday for the people and High Mass said in the Basilica of S. Genaro during which the phial of the Saint's blood is held up by the Priest for the faithful to see.

Suddenly, on one Saint Genaro day to the astonishment of the officiating Priest and all those present the blood segments in the phial liquefied and boiled up in bubbles then, after a minute or two, rested itself and re-coagulated. That year was one of great prosperity for the reign of Bourbon Parma. Ever since, in the hands of many different Priests, across many generations the blood has again boiled, except on occasions when the coming year has born one of pest, famine or war for the Neopolitans. The lack of the manifestation is, therefore, a sign of disaster to the people.

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The Church has not named this event dogma, but despite all efforts only on that one day will the phenomena occur whatever the temperature, climate, whoever the priest. Anyone can go and see for themselves what takes place, if they are in Naples on the day.

Do the people and the Priest see what they see through having faith that Saint Genaro's blood will boil ? This could hardly apply to the first time that the phenomena took place—and in recent years journalists, doctors and scientists have tried in vain to solve the mystery which up to the present is yet unveiled.

Is it faith or mysticism that allows a possessed man in the African wilderness to speak a language he has never even heard and use mannerisms he's never seen ; has the spirit of another really taken over his body for the time being. If the *wolf of Gubbio* is legend, Saint Francis was a very real person none the less—the stigmas on his hands—those gentle hands that even the most timid wild life trusted, were proof enough of his faith, they were a miracle but he, the Saint never professed to make miracles—the wonder was the perfect naturalness with which he accepted spiritual life through his great love of creation. And here is where it seems almost impossible to discern where ends the divine and begins the magic ? All magic is not black magic and all divinity is not goodness. Look at " black masses ", the false use of religion through the ages to obtain ends which were and are evil—these unfortunately sometimes seemed just as much as " the prayers and supplications of " white " divinity.

Someone once answered my question by saying the Divine comes from God and magic is man made. I defy anyone to believe this, all magic is NOT man made and we attribute far too many things to God which are, I am sure, from no such source but were man made for good, Godly reasons, or with dark and evil intent according to man's whim at the time.

# HOW BEWILDERING—HOW ASTONISHING!

**By C. Bintcliffe**

THE glittering shop windows have been saying it for weeks, but it was not until a juvenile young miss burst into the house that I realised how near was the great day.

"Daddy! I've seen Father Christmas. I've told him I want a walki-talkie dolly. I've asked for . . . ." Long before she had catalogued all her Christmas dreams I told myself, "Yes, old chap, its later than you think—much later".

The next reminder was from a group of children pressing their faces to a brightly lit toyshop window.

"Coo!" exclaimed one urchin to his mate, "what a smashing train!"

"Oh," gasped a little girl pointing excitedly, "I wish I could have that lovely pram."

"I wish I could have that bicycle," sighed one of the older urchins.

"I do hope Father Christmas will bring me a toy-piano," said one little tot clutching her sister's hand, "do you think he will?"

The old lady standing near, evidently felt the infection of the children's excitement.

"Bless them," she said, "they are in the best of their days—if they did but know it."

Other reminders of the approaching day came in the homeward-bound bus. One contribution came from the cynic who must have been inoculated against cheerfulness. With a disillusioned expression he said, "Well—Christmas is all right for the bairns, but it doesn't mean much when you get older".

Unmistakable in our day is this emphasis on Christmas as a time for children. In scores of ways, in our bedecked homes, in greetings and gifts the infective spirit spreads like the light from the toyshop window. Parents of young children experience once again the thrill of reminiscence as they see on Christmas morning the eager young hands unwrap the mysterious parcels. For a while people forget themselves in expending themselves on others.

Some of us will join in carols which celebrate the birth of a Babe. We shall recall past Christmases. Some will see the season as a herald of lighter days. We shall perhaps recall how Christmas on one occasion brought a brief interregnum of peace in war, and unholy desires were temporally restrained. To some it will be infused with a Dickensian atmosphere wherein hard faced niggardly men and pathetic children are transformed to a glorious company of jolly people and poverty is turned to riches and tables groan under mammoth turkeys, cakes and puddings.

Most of us will observe it in some way. Many will largely see it as a Festivity for children, and vaguely echo the words of the old lady, "They are in the best of their days—if they only know it".

Let us say at once that our modern concern for children's welfare and happiness is altogether worthy. It is one of the surest things in our disordered world. But has Christmas nothing vital to say to adults? Is it merely an embroidery temporally attached to our humdrum days? Is it something which at a pinch we could manage without? Have we exhausted its significance when we say it is a grand time for the children?

Yet if that is all there is to it, if it is no more than an occasion for presents, puddings and parties its significance has escaped us.

It may not be easy for us to accept the story of shepherds listening to cheering angels. We may question the story of a star which guided seeking travellers. We may fail to understand many things. Time may have added accretions. We may be too clever to admit the ecstatic vision, but there is an unescapable issue in the Tale of the Babe. It either contains an almost incredible message, or it is a fantasy for our indulgence.

It is either the signal of a tremendous truth, or it is a man-fabricated banner with which we cry, "Cheerio" to each other across an empty universe.

How astonishing, how bewildering, but how adventurous, if after all, this world of men and children, of politics, puddings, presents and parties was and is invaded, not by denizens of another planet, but by all the powers for peace, goodwill and joy.

Merry Christmas! A mightier mystery but a more simple revelation than we could dream of.

# COMMENTARY

**By Tom Wardle**

### Disarmament for the plain man

IN the light of all the summiteering that will be going on from now till next summer, and especially in view of Mr. Kruschev's proposals to U.N. on disarmament, it is helpful to know that the United Nations Association has brought out some simple explanatory literature on disarmament. A particularly good, comprehensive and readable booklet is Tudor David's "Discussing defence and disarmament", 1s. 6d. UNA is now promoting winter discussion groups in private homes for the study of this booklet and its own "Policy for disarmament", 6d.

Many Unitarian churches are corporate members of UNA and many more individuals are private members. Here is an opportunity for people to suggest the use of a church room or a member's home for a most valuable purpose—helping us all to become a little clearer on this complex but vitally urgent problem.

### Sin and crime

The present Archbishop of Canterbury obviously takes a special interest in moral theology. It is a very subtle realm, but Dr. Fisher is quite at home in it. It brings the Church directly into the life of the people, and is important for this reason, as well as in its own right.

Dr. Fisher's pronouncements on the findings of the Wolfenden Report on homosexuality are well known. Last month at the Canterbury diocesan conference he spoke on adultery, covetousness and prostitution. Certain acts were crimes, he said, because they were contrary to the public welfare; other acts might not come into this category, since they had no public consequences, but were yet sins. They were matters for the Church in its pastoral function, and not for the courts.

Adultery and prostitution as such are not now crimes, but in Dr. Fisher's view prostitution was not only a private act, but a public trade, and very much against the public welfare.

### HERD BOY

*On short but sturdy legs*
*he goes; a small boy*
*in ragged clothes,*
*to urge with stones and shouts*
*the sheep and goats*
*(almost twice his size)*
*to move on and not deploy*
*beyond his reasonable bounds.*

*Pied, piod, piod, he goes,*
*shouting and singing*
*self-importantly,*
*but unaware that he,*
*a small barefooted boy,*
*proclaims the high supremacy*
*of man.*

*Tonight, in some thatched hut*
*he'll sleep in well-content and*
*in his dreams may meet again*
*a small black lamb,*
*as woury-foot and well-content*
*as he.*

*Bruce Findlow*

Adultery he also considered to have such serious general consequences that it could be regarded as an anti-social act; he therefore was in favour of both these practices being made into crimes.

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Orthodox Christianity has a great canon of ethics built up out of the New Testament, the teachings of the Fathers and the Church's judgments on cases of conscience down the ages. Liberal Christianity largely rejects this as too legalistic; it has suggested that what the Church has described as sin might be more the product of emotional disorder than moral wickedness. It recognises too that sinlessness cannot be judged by appearances.

Yet there is no clear liberal doctrine of sin. Is there both sin and sins, in the shape of moral transgressions? And if so what concept of "wholeness" do they violate? Does the liberal religious person discriminate between crime and sin? What is proper territory for the judge and what for the pastor?

These are important questions for Unitarians to ask and answer. Moral theology has a practical importance for the public mind, not least for the young public. We would do well to pay more attention to it.

## THE INQUIRER

**At a meeting of the Board of Directors held on December 4th it was regretfully resolved to increase the price of the paper to 4d.**

**This increase will take effect from January 2nd, 1960.**

**The annual postal subscription will now be £1 6s. 0d. per annum: half yearly 13/-.**

**Postal subscribers are asked to note the increase.**

**Special arrangements will be made for church bundles.**

# Correspondence

***Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.***

### "The Dignity of Man"

Sir: I feel that I must write to say "thank you" to the Rev. Shirvell Price for his lucid and forthright statement of our Unitarian faith in this week's front page article of *The Inquirer*. He has put so much more clearly and sensibly than most of us can, what I feel sure not only I, but other "converts" to Unitarianism have felt to be the real core of the movement to which we have been drawn. Faith in God, faith in man—loving God, loving one's fellow men—this is for me and for many hundreds of other ordinary people, the essence of our religion.

I too am left bewildered by the extraordinarily complicated theological arguments which cloud the otherwise intelligible pages of *The Inquirer* from time to time, the pros and cons of which seem so terribly remote from life and the world we all have to try to learn to live in. It often seems to me that some of these clever folk are trying to make us as confused as they seem to be! As Unitarians we believe that there is that of God revealed in every man. Because we have this faith in man's ability to rise above himself as a mere human being, we believe that the struggle to do something about the wrongs, the problems, all the things which belittle the dignity of man, is worthwhile.

It is in this context that I have found our Unitarian faith has something to say and do. As a man believes, so shall he live; and it is not the creed that counts, it is the way his beliefs are tested in his experience of life, his attitude towards his fellow men.

Thank you again Mr. Price for blowing away the cobwebs and showing us so clearly what is positive about our Unitarian faith.

*Oxford.* Yours, Mayna Hester.

Sir: I have just finished reading the article, "The Dignity of Man", by Mr. Price in this week's *Inquirer*, and to be quite honest I am shocked.

It would appear that Mr. Price has found it better to have great faith in man rather than God, and I am truly astonished at this.

Surely faith in God must come first in every way, for without it life for me would just not be worth the trouble. What is faith? Millions of us lack the faith to receive the answers to our prayers, to free our minds from fears and worries, and yet to have faith in God is the most wonderful thing possible in this life.

Oh no, Mr. Price, have faith in your fellow men by all means, but to put it before faith in your creator is just asking for trouble. Faith in man will not bring us the eternal life that our faith in God can and will.

*Charlton-cum-Hardy.* Yours, Bryan S. Dalby.

### The Flaming Chalice

Sir: The question of the meaning of our newly acquired symbol has been raised by several correspondents. May I be permitted to suggest a meaning which might be acceptable to many of us.

A chalice is a cup which is shared—a "loving cup". Might it not therefore symbolise the Divine Love at which we may drink deep and share with one another and with all humanity. But love is not a mere passive sentiment but an active force. As such it may be symbolised (and often has been symbolised) by a flame. Love's flame can give warmth, but also make us feel uncomfortable. And, by its very nature, it must destroy all that is evil and unlovely.

Two quotations may serve to illustrate my meaning. The first is from "Sebastian", by Rayner Heppenstall:—

> "O vital Flame of Love, with all gentleness, wounding
> The soul, in its inmost, most intimate deep places."

The second is by Newman in the "Dream of Gerontius":—

> "Know that the Flame of the Everlasting Love
> Doth burn ere it transform."

*London, N.10.* Yours, etc., J. Robbins.

### The Ministry

Sir: I have received, I imagine in common with many others in the denomination, an appeal which ultimately will come before my own congregation for discussion. It is an appeal from the Unitarian College, Manchester.

There are rather veiled references to the fact that the College does not feel it is getting the support it deserves from ministers and congregations, and also to the fact that their need is great (which we all admit) and that the question of denominational ministerial training is still not settled and that (very veiled) their relationship with Manchester College is still not sorted out. We are told this latter is subject to difficulties, historical, etc.

I speak with no exaggeration when I say that some of us (who have made very sincere and definite endeavours to bring in men to the ministry) are becoming more than exasperated with this situation. You can call this my conscience letter if you will!

These are the basis of the attitude which I shall propound to my congregation (though there's no guarantee they'll take any notice) and to anyone else who crosses my path with these appeals.

(a) I am not prepared to make any extra effort to support the need of any individual college until the whole question of ministerial training has been submitted to the denomination as a whole.

(b) That I will not support any financial appeal until arising from such denominational discussion and decision at General Assembly meetings, I and others, have been given the opportunity to state that one single training institute for our ministers must be established, with a revised and more modern curriculum and with the best staff we have available.

(c) Arising out of these two that the whole method of selection of candidates for training shall be subject to denominational jurisdiction and that this selection shall be examined in the light both of modern needs and techniques.

I am sorry to announce myself as the proverbial ostrich in this matter, and although like many others I have the deepest sympathy with the needs of my own College, I think I am not alone in refusing support until these matters have received effective and full discussion denominationally.

*Birmingham.* Yours, Ronald McGraw

### "Jesus and Huxley"

Sir: Malcolm Bull's letter on "Jesus and Huxley" makes interesting reading. True, there does seem to be a parallel, but only superficial. Both teach the forwardness of the Kingdom, and stress the "supreme value of human personality, and its creative possibilities", but do they not differ in the mode of approach, and the source of inspiration?

Jesus believed in Our Father who art in Heaven, but Huxley, in his recent address at a special assembly of the Chicago University Convocation on the occasion of the Centenary of Darwin's Origin of Species, said that "there is no longer either need or reason for a supernatural being capable of effecting courses of events".

Jesus affirmed the reality of Divine Companionship, but Huxley has it that "man can no longer take refuge from his loneliness in the arms of a divinised father whom he has himself created".

"The world," says Huxley, "needs a new ideology based no evolution," but can evolution build the Kingdom of God on earth?

Though Jesus and Huxley agree that "armchair religion—is Out", but "the light lighting every man coming into the world" is surely not the light of evolutionary processes. Evolutionary processes can never create a "revolutionary religion"—and there the parallel ends.

*Llandysul, Cards.* Yours, J. Marles Thomas

### War on Want

Sir: The Rev. Tom Wardle calls attention to the anniversary of the Declaration of Human Rights, December 10th. May I add another? December 11th was the 13th anniversary of the founding of the United Nations Children's Fund (UNICEF). That elemental human right—freedom from hunger—is still denied to "one billion, seven hundred million people living today" (President Eisenhower's television figure), including some 900 million children (UNICEF figure).

We live in a country which gives to UNICEF only 1d. per head of the population (in Australia it is 5d., in New Zealand 10d.), and spends £1 on arms for every ½d. given. Yet the people have acted. Quietly, almost unnoticed, War on Want groups have arisen in most of Britain's larger cities and at least six Universities. The "War on Want Trust" claims to have helped in creating over 100 small local groups in little over one year. A Youth War on Want Movement is in process of formation. Should not Unitarians throw their weight into this very young movement? Those interested should write to The Federation of War on Want Groups, 47 Firth Park Avenue, Sheffield, 5; "War on Want Ltd.," 9 Madeley Road, Ealing, W.5; or, for those seeking a specifically youth movement, Frank Lees, 8 Western Elms Avenue, Reading.

80 *Maxwell Hill Road, London, N.10.* Yours, Olwen Batterbby.

### Social Service Department

Sir: The Rev. T. Wardle has urged in your columns that we should give more attention to problems of personal relationships. I would like to point out that we have not altogether neglected this field and that from time to time this Department has sought to focus Unitarian thinking on these matters. We have published with your co-operation *Inquirer* supplements in which such matters as "Problem Families", "Marriage and Divorce", "The Church, Family and Home" and "A Sense of Belonging" have been treated. There was also our larger study "Men and Women in Society" in which a commission of our people sought to work out the social implications of our free religious faith.

I should like to mention also that our recent report "World Tensions" has aroused a pleasing measure of interest and that it has been necessary for a second supply of copies to be run off. I would ask churches that wish to have the same for study to write me as soon as possible. The charge is 2/6d.

55 *Ellerton Road,* Yours, Arthur Peacock,
*London, S.W.18.* Hon. Secretary, Social Service Department

### The Peace Fellowship

Sir: The Christmas Number of the Unitarian Peace Fellowship News Letter, which in future will be called "Caritas", will be sent out shortly after Christmas. It will consist chiefly of reports from Unitarians of Peace work they are doing. Future issues will endeavour to keep Unitarians abreast of the Peace Movement generally. The last issue went out to all ministers irrespective of whether they were Fellowship members or not. Our funds do not warrant this being done again. May I appeal to all Unitarians concerned for Peace and Goodwill to support us, and send subscriptions of at least 2/6 to Mr. H. K. Stephens, 14 Kelson Avenue, Ashton-o-Lyne, Lancs. The U.P.F. is in urgent need of funds.

*Altrincham.* Yours, etc., Elspeth R. Vallance.

### An Appeal

Sir: May I make my customary appeal on behalf of our Ministers? The work among the less fortunate goes on in spite of many difficulties and lack of support for old causes because of the new claims upon our generosity at these times. But your Missionary still has his wider ministry in these parts as well as those who always claim his attention. All gifts to help in our work will be gratefully acknowledged and may be addressed to: Councillor the Rev. Walter M. Long, People's Hall, 29 Bell Street, St. Marylebone, London, N.W.1.

## IT OCCURRED TO ME

**By Muriel Hilton**

POETS, musicians and other creative artists are, we feel entitled to withdraw from the clamour and responsibilities of social living, to dwell in their ivory tower.

But it always touches me deeply to hear and read of one of them who, giving so much to life, feels also the pressure of social problems.

Re-reading the many tributes paid to Vaughan Williams, after his death, from people in all walks of life I was again moved to read one by Gemia Horastein.

She writes, "During the Munich crisis of 1938 Dr. Vaughan Williams was invited to join a new Committee in Dorking: the Committee for Refugees from Nazi oppression. Its Headquarters was the Bloomsbury House in London. The Committee met every month, and I don't remember one single meeting without that very great and very kind man's presence. . . . There was that admirable mixture of cheerful wittiness and deeply serious reliability which remains so unforgettable to me in Vaughan Williams' attitude to the work of our Refugee Committee. . . . The Committee members were all liked by the various refugees, young and old; but none of them—in all the ten years of the Committee's life—was as much liked and admired as the wonderful Dr. Vaughan Williams. Some of them knew that he was a great composer; some of them just knew that he wrote music; some of them didn't even know that; but they all knew—from personal experience—that he was a great man."

All these tributes confirm one's opinion that Vaughan Williams was one of the great men of our day.

★

The children who swarm into our house on Saturday mornings are being used as models, and though they do not like sitting still to have their portraits painted, it is a picture in itself watching the child posing and the others grouped round the easel engrossed in the process.

Some of the children's faces have an appealing shyness, and it is charming to watch them, for shyness in a child's or an adult's face is more rare than it should be.

I have recently been reading Max Picard's "The Human Face" and he says that where shyness is there you will also discover silence. "Around the human face, the true human face, there is also silence."

With children there is often a vivid sense that they have but recently arrived from eternal realms of silence, but there are some rare men and women who also seem part of that silence, who are not cut off from it, but are surrounded and protected by it. In their faces there are those divine characteristics of which Picard speaks:—"Sublimity, dignity, repose, silence, clarity." This book gives one an intense awareness of the significance of the human face, of its relationship to God and to others.

"Two human faces look upon each other. A silence ensues. A silence that does not arise from the earth, but from eternity."

I am reminded when reading this book of Picard's of Max Buber's phrase, "All real living is meeting" and that of James Martineau's, "When your friend is with you, you no longer ask if He exists."

★

The following quotation is from "Nursery Schools" by Mrs. G. M. Goldsworthy.

"It is sometimes questioned whether religious impulses are, in fact, recognisable in very young children; in my view, in most alert and sensitive children they are to be seen. When He told us to become as little children, surely Christ had in mind that sense of wonder and awe which few save poets and artists carry into adult life; that sense which makes each new day an adventure, every new experience a revelation. I have seen children guard favourite flowers, not as possessions but as things of beauty, and I still recall the look of true awe on the face of a

(continued on page 380)

# THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 20th, 1959

ABERDEEN, Unitarian Church, Union Street, 11 and 6, Rev. W. B. TAYLOR
ABERYSTWYTH, New Street Meeting House, 11, Supply
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE, Christmas Day, 11
ARMLEY, Unitarian Church, Kirkstall Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. BEECH
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. ARMOUR
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN, Christmas Day, 11
BERRIO GHYLL (nr. Sevenoaks), Unitarian Church, 11, Rev. W. WADDINGTON
BILLERICAY, Free Church, High Street, 11, Rev. JOHN KELLY
BIRKENHEAD, Unitarian Church, Borough Road, 6.30 (December 27), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART Christmas Day, 11
BIRMINGHAM, Worship Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. JOYCE HARGREAVES, Christmas Day, 11
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Supply, 6.30, Rev. E. SIDWELL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG, Christmas Day, 10.30
BOLTON, Wesley, 3.15, and Halliwell Road, 6.30, Rev. KENNETH WARBEY
BOOTLE (Lancs.) Unitarian Chapel, Strand Lane, 6.30, Rev. HENRY HALL
BRADFORD, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Bowling Green Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRENTFORD, Christ Church, Dumpint Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11, Rev. O. RANDALL JONES
BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BAYLIS
BRISTOL, Oakfield Road, 11, Rev. A. H. BAYLIS, 6.30, Mr. B. L. NICHOLSON, Christmas Day, 10
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE, Christmas Day, 11
CAMBERLEY, Memorial Church, Basingstoke Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. ROY JONES
CARDIFF, The Church of the Great Compassion, Hammond Hill, 3, Mrs. JOAN HUGH
CARLISLE, Fisher Street Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JOHN M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. SHAW, 6.30, Miss C. T. HOWARD
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHICHESTER, Octagon Chapel, Assembly Room, 11 and 6.30, Rev. KENNETH TWISS
CHIPPING, Goat Meeting House, Ribchester Road, 11 and 6.30, Rev. E. H. MORGAN
CHIPPING, Free Christian Church, Beech Street, 6.30, Supply
CHRISTCHURCH, Unitarian Church, Bridge Street 11 and 6.30, Mrs. M. R. DICKIN
CHRISTCHURCH, Free Christian Church, Fitzroy Road, 11, Rev. J. P. CHALK
DARWEN, Wilson Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTER
DERBY, Peter Gow, Unitarian Chapel, 6.30, Supply
DEVONPORT, Old Meeting House, 10.45, Miss L. M. HODGSON, Christmas Day, 10.45
DEVONPORT, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. PEARSE
DIDSBURY, Ashfield Street, Unitarian, 11, Sunday School, 6.30, Rev. PHILIP C. WINSLOW
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HOYLE, Christmas Day, 11.30
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. NORMAN KNIGHTON
DUNDEE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WESTERDALE
DUNTON, Unitarian Church, 51, Cunningham Road, 11, Rev. G. D. FOOTE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. BRUCE PRIDLOW
ELTON, George's Chapel, South Street, 6.30, Rev. Dr. F. B. MEYER-REDFERN
ELY, Unitarian Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Women's League, 6.30, Carol Service
GLOSSOP, Hamilton Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GLOSSOP, Barton Street, 3, Rev. James M. QUIRK
GUILDFORD, Ward Street Church, 11.15, Mr. M. E. TRUSCOTT
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. PEPPER, Christmas Day, 10.45
HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER, Christmas Day, 11
HARTLEPOOL, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNISON HELTON
HASLEMERE, Grove Meeting, Grove Lane, 11 and 6, Rev. E. A. DAVIES
HASLINGDEN, Wellbeing Road, 6.30, Rev. J. MARTIN HALL
HASTINGS, Priorsdean Street, 3.30, Carol Service
HOLT, Park Street Church (Unitarian), 6.30, Rev. Bernard Pusey
HORNCASTLE, Market Place, Unitarian Chapel, 6.30, Rev. T. M. WARDLE
HUDDERSFIELD, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
HUDDERSFIELD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. GOLLAND, Christmas Day, 11.30
LEICESTER, Northampton Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, Race Road Street, 11 and 6.30, Rev. LEONARD MARSH
LEWES, Waterpits Chapel, 11 and 6.30, Rev. Basil Viney
LIVERPOOL, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TURNELL
LIVERPOOL, Renshaw Free Church, 11, Rev. C. A. PEERS
LIVERPOOL, Renshaw Mission, Mill Street, 6.30, Evening Service
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. S. R. BEVERIDGE, Christmas Day, 11
LIVERPOOL, Hamilton Road, Bootle, 3, Sunday School, 6.30, Rev. C. A. PEERS
LIVERPOOL, Upper Street, 6.30, No Service
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. R. B. STOREY
LIVERPOOL, Ball Street, Edgware Road, 6, Rev. WILLIAM M. LEWIS
LIVERPOOL, Hamilton Square and Stanley Street Chapel, 6.30, Mr. JAMES WILSON
LIVERPOOL, Brunswick, Fifth Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. CLIFFORD SHARP
LONDON, Forest Gate, Upton Lane, 6.30, Miss M. E. GARDY
LONDON, Golders Green, Hoop Lane, 11, Rev. R. TUDUR, 6.30, Rev. E. C. THELWELL, Christmas Day, 11
LONDON, Hackney, New General Pit Church, Chatham Place, 6.30, Rev. R. E. GILLINGHAM (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAIN, Christmas Day, 11
LONDON, Highgate Hill, Unitarian Church, 11, Rev. E. C. THELWELL, Christmas Day, 11
LONDON, Hurst High Road, 11 and 6.30, Rev. T. E. DAVISON
LONDON, Islington, Upper Street, 7, Rev. A. V. PEAT
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. PEAT
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. ARTHUR GRANT
LONDON, Leytonstone, Low Bridge Road, Harrow Green, 6.30, Rev. R. TUDUR
LONDON, Mansford Street Church, Bethnal Green, 6.30, Dr. DONOVAN EMMANUEL
LONDON, Richmond Free Church, Oriental Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church 6.30, Rev. R. H. BARRY
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month), Christmas Day, 11
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Rev. A. PEACOCK
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. DEARDEN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. PETER JONES
MARSHTON, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Charnel Lane, 6.30, Rev. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Carol Services
MANCHESTER, Pollsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Mosston Church, Ensley, 10.45 and 6.30, Rev. W. H. WARING
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Miss P. J. HUMPHRY
MANCHESTER, Rumford Street Mission, 6.30, Rev. R. L. HOPKIN
MANCHESTER, Stand Chapel (Whitefield) (December 27) 10.45 and 6.30, Rev. SYDNEY H. KNIGHT, Christmas Day, 11
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. DAVID C. DOEL
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2 and 6, Rev. JOHN MATHER
NORTHAMPTON, Kettering Road Church, 6.30, Mr. A. W. KIRBY
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BELAM, Christmas Day, 10.45
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OSWESTRY, Manchester College Chapel, 11.30, Rev. H. L. SHORT
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLWORTH
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Supply
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. DOMBEE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN STURGESS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. STEPHENSON
RAWTENSTALL, Hamer, The Meeting House, 11, Rev. FRANCIS TERRY
RAWTENSTALL Chapel, nr. Horwich, Lancs, 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAKER
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. PHILLIPS
SALE, Ashbrook Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD (Abbeydale), 6.30, Mr. P. T. WOOD
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SERELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. F. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY, Christmas Day, 11
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply, Christmas Day, 11
SHREWTON, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. P. J. PITMAN
SOUTHSEA-ON-SEA, Dunelm Road 6.30, Mrs. J. WILLIAMS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30, Mr. C. W. BROWNING, 6.30, Mr. KEITH CRANEY
ST. HELENS, Cotteridge Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SHARPEN
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWANSEA, Pentrefelin Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWINTON, Seaton Hall Road, 2.30 and 6.30, Rev. P. B. GODFREY
TAUNTON, Mary St. Chapel, 11, Rev. Wm. SELLAR
TODMORDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSEY
TODMORDEN, Unitarian Church, 10.45 and 6, Supply
TORQUAY, Unity Church, Monmouth Road, 11, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission)
WALLASEY, Memorial Church, Manor Road, 11, Mr. F. C. TOWNEND, 6.30, Carol Service
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PRESTWOOD
WIGHTON, Dean Row, 10.45 and Street 6.30, Rev. A. R. DOWSON
YORK, St. Saviourgate Chapel, 6.30, Miss A. WHITAKER

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand London, W.C.2.

## AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Collins and Plum, C.2; Unitarian Half-Hour Broadcast, 4.15, Sundays: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. PARKINSON, 112 Duke Street, Southern Cross, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Pitt Street (off College St.) 7.15, Rev. D. W. BARNARD, Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Collins Alley, Melbourne, C.1. Minister: Rev. W. BARNARD. Meetings as advertised.
SYDNEY-CROMARTY CHURCH, Arden Road, Strafford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BARNARD

## CANADA

MONTREAL, Church of the Messiah, Mackenzie Street West and Simpson Street, 11, Rev. ARTHUR CRABTREE
TORONTO, First Unitarian Church, 175 St. Clair Avenue West 11, Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. HEWETT

## NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. WILDE
WELLINGTON, Services suspended—Enquiries—Miss Warren, Tel. 46-272

## SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School: 7, Service, Rev. MAURICE C. RAYNER

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All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.
Subscription Rates: £1 3s. 10d. per annum (post free).
Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.
Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7554 Editorial: EUS. 2912


## Death

**Jackson.**—Miss Annie Jackson of Great Hucklow, in her 92nd year. For many years Matron at Barleycrofts. On 7th December, in hospital.

## Holidays Abroad

UNITARIAN PARTIES.—Florence and Rapallo (June 14th—July 2nd); Nordfjord and Oslo (August 18th—September 1st). Lone travellers welcome. Nothing strenuous. Parties' reunion, Scarborough, Easter. Book now! Rev. Parkinson, 10a Westbourne Grove Scarborough.

(Continued from page 378)

little town-bred boy when he first saw a copse carpeted with primroses. When this loveliest attribute of childhood is preserved unspoiled there is ready the finest possible soil for the later implanting of religious truths. Miss Dorothy Sayers has written, "except you can wake on your fiftieth birthday with the same forward looking excitement and interest in life that you enjoyed when you were five 'ye cannot see the Kingdom of God'".

# News Review

## Mr. Chuter Ede at Norwich

Following up a series of special services earlier this year, and as a second stage in the forward work of the Octagon congregation, Norwich, a Public Meeting was held in the Stuart Hall, on 27th November. The speaker was the Rt. Hon. J. Chuter Ede, M.P., and his subject, "Non-conformity in the Second Half of the Twentieth Century". There were many stimulating and challenging things said by Mr. Chuter Ede, according well with the theme of the campaign, "A Faith for the Modern Age".

The Chair was taken by Mr. R. H. Mottram, J.P. Rather more than 30 strangers mingled in the audience with members of the congregation and visitors from Yarmouth. Wide publicity had been given to the event on hoardings in various parts of the city, and in the local press. A Unitarian bookstall was arranged in the hall, and a prepared leaflet, setting out the services and meetings at the Chapel, and a brief statement of the faith for which it stands, was distributed free to the strangers present. The main city newspaper carried an excellent report of the meeting, and printed correspondence which it evoked.

## Two Congregations Meet

Recently a coach of members from the Unitarian Meeting House, Tenterden, accompanied by their minister, attended Evening Service at Horsham. Earlier, Horsham members had attended Service at Tenterden. Tea, a musical interlude arranged by Mr. Phillips of Horsham, preceded the Service, at which the Rev. G. Kereki of Tenterden read a Lesson and the Horsham minister preached. It was a courageous effort in late autumn, appreciated and enjoyed.

## Growing Sunday School

It is worthy of note that the Ilford Sunday School has become a real live concern under the able and enthusiastic leadership of Dr. Kitty Dalton, the wife of the Rev. Tom E. Dalton. When Mr. Dalton came to Ilford there was no Sunday School at all, for in 1942 the church became a war casualty. The children, now numbering about 20, take part in the morning service and then retire to the hall for instruction in classes.

A.C.

## Broadcasting

"Time and Place", programmes on the encounter of God with Man, is the theme of a series on the General Overseas Service of the BBC. Given by Martin Hall of Horsham, this series begins in January. The theme: "Thine is every time and place,
Fountain sweet of heart and mind."
From Samuel Johnson, the Unitarian Hymn-writer.

**Women's League**—The North East Lancs Quarterly Meeting was held at Newchurch. The service was conducted by Mrs. J. Mather of Newchurch, Mrs. J. Williamson, also of Newchurch, sang a solo.

Tea was served in the schoolroom by the Newchurch ladies. Following tea the quarterly meeting was held under the chairmanship of Mrs. Hallworth of Padiham. Mrs. Mather gave a talk in the evening.

## A Request

Sir: I am gathering material for a study of the Victorian novelist, Mrs. E. C. Gaskell (née Stevenson), wife of the Rev. William Gaskell, formerly minister at Cross Street Chapel, Manchester. If readers should possess letters, etc., or be able to give any information, I should be most indebted if they would communicate with me.

Yours, J. G. Sharps.

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Printed by SOUTH ESSEX RECORDERS Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Manchester (Wholesale): JOHN HEYWOOD, Deansgate. Saturday, December 19, 1959